

"A Step in the Right Direction."

Bro. A. A. Cober in ENANGELIST No. 2, Vol. 10, in speaking of the love-feast at Farmersville says, "this communion service was the first I ever participated in where knives and forks were dispensed with and I can heartily recommend this feature." And after telling of their quiet manner of eating where there was "no clatter and clashing of knives, forks and dishes he really had to look around to see whether anybody was eating" and winds up by saying, "this is one step in the right direction." Well now Bro. Cober: I am sorry for your conclusion. I am firmly of the opinion that it is a step in the *wrong* direction. I have been watching with painful anxiety this tendency in the writings in the EVANGELIST, to drift away from the observance of any feast at all and I am now of the opinion that when Bro. Cober "looked around to see whether anybody was eating" he might have seen some that were *not* eating, be this as it may, I know that I have seen this and felt deeply mortified over it. This is not all, but in the remarks by officiating brethren we hear so much about the "spiritual feast" intimating by actions and words that a literal feast is not necessary. All of this kind of work I deplore, yes I deeply deplore it. It is true the Lord's Supper has a spiritual signification. So has baptism, but that is no reason that we should not use much water. I have often thought if the spiritual benefit of the persons sprinkled is correspondingly small with the amount of water applied they are to be pitied. I want plenty of water to baptize in and I want plenty of provision for the Lord's Supper to make a full meal for all that participate and while it is a *supper* in the full sense of that term I prefer having the usual concomitants of the Supper and the usual articles for eating it. Anything short of this may do as a lunch, may do for a supper but it is at best a slipshod way of having it.

When Christ and the apostles ate the supper they did it without knives, forks or spoons. They dipped their hands into the dish. Such was the custom in that rude and partially uncivilized age of the world.

Does Bro. Cober or any one else wish to bring that unpolished custom into the advanced civilities of today? I hope not. I want a knife and a fork to eat with because it is the custom of our time. Suppose Bro. Cober would go into a hotel and ask for his supper and they would set before him a glass of water. Oh no that would savor too much of dishes. Well pour water on the table and let him lick it up and lay about three oyster crackers before him, and a cold wing of a duck and tell him "stranger your supper is ready help, yourself." I presume he would "look around" again not to see whether anybody was eating but whether there was anything for anybody to eat. But again, suppose there is plenty to eat on the table with all the necessary dishes, knives, forks, spoons, etc., and Bro. Cober would discard them all, go into it with his fingers, (for it would make less noise you know) what would the waiter say? Nonsense, let us act with good sense and let us not get so supremely modest, as to be nasty nice. I do not wish to be understood that a cold supper will not do, nor that knives, forks, etc., are essentially necessary but I do not want to hear so much praise bestowed on that which as I firmly believe ninety per cent of our church regard as only a secondary kind of a supper, and that has a tendency to drift us away from the cherished ordinance altogether. If you will have your cold supper and in fact almost no supper at all, why have it so, and if I chance to be with you I will keep it with you, but please don't try to make us believe that is so much superior to a truly genuine supper, such as we get up at Fair Haven. No, no don't, for we know that you are mistaken.

But says one, "it is the Lord's Supper and therefore we should use great simplicity." So then that same perverse niggardliness crops out again. Oh yes, anything will do for the Lord. If we were to get up a feast for ourselves we would have it in abundant quantity and of the most exquisite quality, using chinaware, and glass dishes, silver spoons, knives and forks, no matter if there be a little clatter and clashing, all right. But hush—when we do anything for the Lord, the most nig-

gardly way we can do it the better. Shame on such logic. Whenever our church by common consent will discard the use of the Lord's Supper in a reasonable degree approaching a supper, she can discard me also. You can get me to compromise our principles far enough on baptism to admit an exceptional case of a singly immersed person into the church. You can get me to allow a good honest person of another denomination to commune with us, but they must wash feet and eat the supper. But you *cannot* get me to yield my settled conviction to anything that has a tendency to unsettle the Lord's Supper as an ordinance in the church of Christ, and I beg leave to caution you. I am getting old and infirm. Shall not be able to warn you much longer but while I can lift my voice or pen in defense of solid facts and against the danger of drifting through insidious fancy of false propriety, away from any of the institutions of the church. I shall do so in no uncertain way, and I look upon every step in that direction be it ever so small as a step in the *wrong* direction.

P. J. BROWN.

Congress, O., Jan. 17, 1888.

Prejudice and Jealousy.

BY H. P. BRINKWORTH.

That prejudice exists and jealousy abounds is not a matter of discussion in our article. Any sane man is aware of that fact who has been a member of any society, whether religious or not. The bounds of reason are not the bounds of prejudice. Jealousy is rampant in its desire to crush in its authority manifested in its exercise of undue authority; in its desire to overthrow; in its mad-dened run where the true principles of Gospel love and Gospel charity are overlooked; in its undue estimation of each other's character, and consequent danger of misjudging the true import of character as desired. Indeed we might multiply but multiplication leads to division and division is a sure sign of a wrong spirit, and a wrong spirit is a deficiency in a standard Christian, and the question arises can a man be a Christian and possess the characteristics named, and retain that hold upon the common people that insures him a hearing whilst the opposite is deposed, dethroned, and obliged to abdicate the seat of reason and fair discussion on the ground that if he were to, he would be snubbed? Not a very nice situation for a member of any religious body. Might do for a secret order where black balls are abundant, but shame on anybody of professing Christians whose principles are adverse to the theory under consideration, but whose manner is simply absurd when opened out and delineated. Surely there is a just way of dealing with an offender and *vice versa*.

Jealousy, an original principle in man, placed there by God not to be abused. God is a jealous God, therefore the divine principle to be brought out must not be abused. Remember we are cautioned, "If we bite, lest we be devoured." Paul well knew to what extremes men will go and for that matter, women too, and the necessary caution is administered and being inspired it is advice from above. Some we find whose actions may border on sensuality, some on deviltry and so on; yet is it not a fact that jealousy is abundant. Yea, my loving friends, Bible readers, is it not a fact that often we find communities set on fire by jealousy—whole churches set on fire by the same evil spirit—abused, my readers, abused. O, how often this state of things exists; how often the tendency to go down the hill and how often we find a brother on the road downward who receives from us a kick, a push, or a look that is no wise a strong incentive to lifting up, or bringing to the original standing. O where is our love to the fallen race? Where our devotion to the cause of Christianity? Where our charity as described by the Apostle Paul in fruits of the good spirit in Gal. 6, and our love as expressed by John the beloved disciple of our Master? Where our duty in doing good as did Jesus our exemplar? Where our convictions of wrong or right as taught by the Word of God? Where our consistency in matters of righteous judgment? Where our desires? Where our compunctions of conscience? Readers, are you aware Christianity is at a moderate dis-

count? Are you aware the standard is lower than it formerly was, and lower than it should be? We can trace the same directly to a neglect of duty in the matter of applying the Christian graces, and indirectly to a neglect of attending the means of grace. These are tendencies downward, and should be avoided. They underlie the great and fundamental principle of all progressive Christianity and aim to overthrow retrogression, spiritual weakness and chronic disease.

Prejudice has done much, and today is a cancer eating the life-blood of many a member of the Orthodox churches in our midst. Who denies this sweeping assertion? Who perils himself or herself on the billows of an angry sea and rides safely over the surging waves of prejudice or ill-will? Who among us are able to stand the storm, to run the gauntlet, or bide the dictate of those whose judgment is perverted by prejudice, and whose taste is vitiated by contamination with those whose prejudice has fairly destroyed their judgment and unbalanced them altogether?

Lord Help Me!

What an expressive prayer was this, uttered by the Canaanitish woman, when she was imploring the Master to heal her child. Only three words, yet much they reveal. "Lord"—Master, Savior, I believe in thee; I know thou canst heal and bless. This was her confession of faith, her acknowledgement of her Savior and her God; all in one word, yet how fully and touchingly was it expressed by her after Jesus had apparently turned a deaf ear to her entreaties.

"Help," send thy aid, crown my feeble efforts. I have done what I could. I have come to thee, worshipped thee, implored thee; I can go no farther, thou must come to the rescue or all will come to naught.

This word includes an admission on her part that there was something for her to do, that the Lord would aid, but that she must perform her work of coming to him, asking for the blessing she wished, as the Lord would not bless if she was indifferent about the matter. We know how sincere she was by her coming the second and third time. Even the disciples said, "Send her away, for she crieth after us." She was pressing into the kingdom, or, as Matthew gives it, "taking the kingdom by violence."

Who was the Lord to help? Why "me," myself. Not neighbor Brown or sister Jones, but I, myself, in my own trouble, have need of divine assistance.

Dear brethren, if we would enter more fully into the spirit of that prayer, how much more might be done in the cause of our blessed Master. But we are too apt to say, "Lord; please convert friend Smith. Lord grant us a great revival, endow our preacher with fire from on high that he may convert many souls to thee." We do all this while we neglect a dozen chances daily of saying a word to Bro. Smith on his soul's salvation, or, more shame to us, our own daily walk and conversation is such as to drive him away from the church.

While we are asking for a revival in our church, we never make a single effort to fan the love of God to a glow in our own hearts. Or when we are asking God to fire the heart of our minister, we fail to encourage him by our presence at church, let little things keep us away from God's house. We do not encourage him by sharing our temporal blessings with him.

Now, no true servant of God is working for the loaves and fishes, yet the most gifted teacher is encouraged to greater zeal and works with more power, when he has a well filled coal bin, a pantry groaning with good things, and sees himself and family well clad, owing no man a cent.

Now, dear fellow-workers, let us get more "me" into this work. Let our prayer be "Lord help me to put my shoulder to the wheel." Let us not sit down and wait until Bro. this or Bro. that can come to hold a meeting, but go to work and do what we can ourselves and live religion. Let everything be done with an eye single to the glory of God and the upbuilding of his cause. Let us neglect none of the means of grace, set up altars by our firesides, be always found at our post in the church, in the prayer meeting, in the Sunday School, and then we will see what "me," with the help of the Lord can do in lifting up Christ Jesus and healing sin sick souls.

V. E. WAMPLER.